N
The clan /The Nomadic Tibetans/
*563 as such owns no property. It serves only as a geneological record
614 of importance in determining who are not legitimate marriage mates.
[421] The clans are patrilineal, but the clan affiliations of both parents
N limit the choice of possible spouses.

*563 Beyond the larger unit, Ekvall states "...the Tibetans acknow-
648 ledge no law or control beyond that of the tribe. About seventy years
[651] ago some of these tribes paid token-taxes to the Chinese government as a sort of yearly tribute, but even that has gone out of practice; and, though in a vague way the Tibetans acknowledge the 'emperor's household,' i.e., the Chinese government... to all practical purposes Chinese law is completely ineffective in the region. Not only are the tribes independent of the Chinese government but they are
N even more independent of each other...." (1939 p. 50-51.)

*563 Lhasa has almost as little influence as Peking. It has no poli-
792 tical control over the area, but it still remains the prime ecclesiastical authority and the goal of every prospective pilgrim-trader,
N i.e., every Tibetan.

*563 Despite the rigors, the feuds and the dangers of Tibetan nomadic
554 life, it presents a very strong attraction for both the nomadic and
556 the sedentary Tibetan. By attaching himself to a nomadic encampment a young and poor ex-farmer can become a social, as well as a literal, climber. Success and prestige are measured in terms of
N influence and wealth. The high road to these is the road of the
[579] nomad, with his herds and his golden opportunities to acquire wealth rapidly by removing it from its previous owner and by trading. With his wealth, regardless of how acquired, he can be lavish with
N gifts and donations to a monastery. This lavishness combined with
[574] the ability to entertain guests liberally, adds to the individual's influence and with influence he has prestige, therefore success. The sedentary man or woman who succeeds in making himself valuable to a nomadic tent is well on the way to becoming a self-made nomad.

II. The Sedentary Peoples

S
563 A. The New Uighurs (Eastern Turks)
121
175 Some socio-historical considerations are necessary for a better understanding of New Uighur social structure. No clear concepts about the transformation of the New Uighur to a sedentary population have been advanced to this time. However, the following hypotheses are presented. Until the eighth century the New Uighurs (or simply the Uighurs, as they were known at that time), were a predominantly nomadic people. After the collapse of the middle Turkic empire in 744 A.D. Chinese influences upon all the Turkic peoples in Sinkiang became increasingly stronger. This is brought